



DEVOTED TO THE INTERESTS OF WOMAN.

VOL. VII.]

RICHMOND, IND., NOVEMBER 15, 1855.

[NO. 21.]

THE LILY.

PUBLISHED SEMI-MONTHLY, AT RICHMOND, IND.

Terms—Fifty Cents per annum in advance, or
Seven Copies for Three Dollars.

All communications designed for the paper or on business, to be addressed to

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THE FLOWERS OF AGE.

BY MRS. A. GREGORY.

I dreamed a dream. Methought I wandered in
A forest lonely. Dried leaves were strewing
All the ground—their summer life was over,
For it was autumn, and all was sere and
Blighted. It made me sad to see all nature
In her weeds of death; so like my widowed
Life. Musing deeply, I stooped down and
Stirred these dried leaves, and found small flowers
Were among them. The fragrant Mignonette,
With its white petals and its tiny cups,
Peered up in beauty, and as I gathered them,
The perfume sweet delighted me.
Now evergreens sprung up around my path—
The towering tree, the deep-tinted shrub,
So beautifully green amid this vastness.
I plucked the twig, and mingled them with
Flowers, making a bouquet—in form a
Pyramid. Thus amidst all other things
So withered, I'd found some lovely emblems.
I delighted in these metaphors of my
Own earth-life—for I had wish'd for something
To love—and these dream-thoughts gave me gladness

So I awoke, and saw the fresh and green
And beautiful was in my heart, though time
Had frosted my temples—and flowers of love
Had withered on my life-path.
And I felt that no earth-bligh could destroy
The evergreen hopes that blossom in true faith.
Then was I pledg'd to gather only fresh
And fragrant and beautiful things, as a
Pyramid of heaven hopes and joys, to
Be with and bless me. All adverse, unpleasant
Things I will note, to fill the memory
With sad and sorrowing images.
The green, the lovely, that may cross my path,
Or come to me, these will I gather up,
Like this sweet dream—they will be better far.
Then I opened the holy word, and read—
"The wilderness and solitary place shall
Be glad for them, and the desert shall rejoice
And blossom as the rose."
"The trees of Jehovah are full, the Cedars
Of Lebanon, which he planted—where the
Birds make their nests. They shall sing among
The branches." "For my doctrine shall distil
As the dew and as the small rain upon the tender
Herb, and as showers upon the grass."
"My kindness shall not depart from thee, nor
My covenant of peace be removed."

THE FUTURE.

We only meet on earth,
That we may know how sad it is to part:
And sad indeed it were, if in the heart
There were no store reserv'd against a dearth,
No calm Elysium for departed mirth,
Haunted by gentle shadows of past pleasure,
Where the folly, the light-footed measure
And graver trifles of the shining hearth,
Live in their own dear image.

COLERIDGE.

For the Lily.

To the "Strong-Minded"—No. 2.

MRS. VINDICATOR—Madam: Through the Lily
of the 15th September, I am in possession of
yours to "C. Felix Dobbs, Esq.," and lest you
should suspect me of incivility in neglecting a cor-
respondence provoked by myself, and for other rea-
sons, perhaps, I am inclined to address you in re-
ply. Although I am hopelessly predisposed to
fault-finding, yet there is but little in your letter
that I very much desire to criticize.

To the special charges preferred by me, you
frankly and considerably plead guilty, if not ex-
plicitly, at least you do not deny, but seek to es-
tablish a kind of apologetic defence. In other
words you are charged with *murder*, and in your
defence have sought to obtain a verdict of Justifi-
fiable Homicide, or Suicide rather *Justifiable Sui-
cide*. You admit impliedly that you (women) are
"weak ignorant, vacillating inconsistent dependent
creatures—slaves—but assume that "this state has
been induced upon her (woman) by the oppression
of her fellow men," therefore *man alone is respon-
sible for the degradation of woman*. This, mad-
am, I understand to be the burden of your letter,
and this you will please understand I emphatically
deny.

I have no apology to offer for the tyranny of
man over woman. God forbid that I should ever
directly or indirectly, by word or deed, even *seem*
to tolerate, much less to justify the degradation
and subjugation of the better half to the capricious
will of the bigger half by virtue of the strong
arm. No. In relation to woman *man is a tyrant*—
society is a tyrant—custom is a tyrant. Such
law as is the creature of a man is tyrannical—wo-
man herself is a tyrant, and herself the victim of
her tyranny.

You, Mrs. Vindicator, if you please may de-
nounce only the man tyrant. I detest them all—I
will apologize for none. O, my good friends, do
not deny, for it is too true that you have a "sin of
omission" to answer for. You are—most emphat-
ically *you are guilty of inaction*. Call the men
all the hard names you please—despots, tyrants,
villains, anything almost, and I will help you cor-
dially and heartily, but do not, I beseech you,
don't relieve yourselves of all responsibility! I do
earnestly protest against this injustice to my sex.
Though the "locks on my brow," the "light of my
eye," and the "strength of my hands," are as yet
unimpaired by the "frosts of many winters," yet the
dignity of manhood, of which we have been wont
to boast, and upon which rests many a hope, is
being crushed and humbled before the contempla-
tion of our many frailties, and our strong limbs are
bending beneath the responsibilities which are
heaped upon the shoulders of men.

O! our good mother, we acknowledge in deep
humiliation that we have been and are still being
instrumental in the degradation of woman, but we
again deny and repel with indignation the charge
that we alone are responsible. *It is no such thing!*
There! Woman, herself—you venerable repre-
sentatives of the strong-minded, "advocate and
self-styled vindicator of the same," are responsi-
ble for the degradation of woman. Is it possible,
that with the observation and experience of four-
score years, you have yet to learn that the passive

willing slave may be as justly reprehensible as the
veriest tyrant? Do you not think it is a duty as
well as a privilege to be free? If, then, it is your
duty to be free, *take your freedom*? You say I
admonish you to take your freedom, as though it
was a thing only to be accepted of. Ah! madam,
I think you are regarding it "as a thing only to be
accepted of." You have become so accustomed to
accepting, that I fear you are illy qualified for get-
ting or retaining. I do not believe you will ever
enjoy the rights for which you are so clamorous,
until we "men people" shall *politely* "wait upon
you" with a fancy perfumed note, respectfully re-
questing you to oblige us by accepting your
freedom!

Now, we "men people" will have you understand
that we shall do no such thing! If you have
those rights you *must take them*! Mark that!—
The "bolts and bars" which enclose your narrow
sphere of education and employment you may easi-
ly enough remove if you will. Indeed, you af-
firm that these "bars and bolts" are already remo-
ved, and the "barriers broken down." Why, then,
do you not occupy your newly acquired territory?
If you have dethroned this tyrant, custom, why
longer bow in slavish fear to his mandates? If you
really desire, and are really capacitated to occupy
higher and broader spheres, you *will do it*, and
when you thus convince us of such desire and
such capacity, we will then consider your further
demands.

Do you answer, like my friend, "An Indignant
Bloomer," that "I, my individual self, am a real
living, talking, walking acting exemplar of the faith?
Why, my good woman, suppose you—"your indi-
vidual self"—are all this? Even suppose, (and I
will admit the fact) that among these, more than
ten millions of human beings" in whose behalf you
demand the right of suffrage, there are a full
score of A. E. Brown's, Lucy Stone Blackwell's,
H. H. Hunt's, "Vindicators," and "Indignant
Bloomers," &c., who are fully qualified for the
proper exercise of that right—what then? Shall
we remove all healthful and proper restraint,
(which you may denominate "raw head and bloody
bones," if you please. Shall we open wide the
gates which should jealously guard this sanctum
sanctorum of the people, and permit an indiscrimi-
nate rush to the ballot-box of ten millions, less
twenty, of these "weak, ignorant, inconsistent, vas-
cillating creatures," fresh from their sphere of ab-
ject dependence and degradation!

Ah! madam, you demand too great a stretch of
credulity, when you ask us to believe that you are
en masse fitted and qualified for the discharge of
duties so important as are involved in the right of
suffrage, while we behold you destitute, even in a
moderate degree of those characteristics which to
entitle you to higher privileges, you must possess
unmistakably, absolutely and amply. "Show us
the signs of your capability and fitness for the re-
sponsibilities which you seek, or else forever hold
your peace! Why! Rush impulsively forth into
your "enlarging sphere of education and employ-
ment, as the freed bird to the boundless air. Fly
to the embrace of that sister who has opened to
you the doors of science, and "stands waving the
white banner of peace and love inviting you to
come hither. Enter those "precincts of the three

professions, which have hitherto been sacred to man alone!" There in generous and friendly rivalry, demonstrate practically that Mrs. is equal to Mr. If dignity pertains to womanhood, stand up erect in that dignity. Fear not! Defy the taunts and sneers of the "partial herd." Is not that liberty which you want worth a struggle? Then it is not worth the having! Are you incapable of that struggle? Then you are incapable of that liberty! Don't tell me that you are struggling. Not one in a thousand is making an effort worthy the name.

But a word to "An Indignant Bloomer," and I close. You say, "The fact is, my dear Felix, though much depends on the will to do, still more depends on the power." Ah! my indignant one, but let me tell you that will legitimately begets power! "Where there is a will there is a way." Remember that! I am not very much inclined to wrangle with "your individual self," and personally I will "retract a little—just a little. If I had time, space, &c., I would be pleased to tell you in what direction to strike, if I had not already sufficiently intimated it. I have a few points to settle with you strong-minded ones by and by, particularly one with L. I. P., and when circumstances are favorable, I shall dispute with her, even if it should be at the expense of "coming out second best."

Accept assurances of my unabated indignation.
Au revoir. C. FELIX DOBBS, Esq.

For the Lily.

FLOWERS.

"There's perfume upon every wind,
Music in every tree—
Dews for the moisture loving flowers,
Sweets for the sucking bee.
The sick come forth for the healing breeze,
The young are gathering flowers,
And life is a tale of poetry,
That is told by golden hours."—(N. P. Willis.)

The poetical in our nature is ever seeking after the beautiful, and flowers above all created things, fill our minds with images of loveliness. We ever look with delight and joy on their harmonious tints and varied hues. Their sweet perfume impart a thrill of exquisite pleasure and admiration, that the Great Creator has thus crowned our earth with its mantle of green and dotted it with rainbow tinted flowers, like stars in the blue arch above us, that we, in contemplating the mysteries and beauties of nature, might look "through nature up to nature's God," and realize that these are thy Wonders. "O Lord of love how wonderful are thy works, in Wisdom thou hast made them all." We inhale their sweet fragrance, laden with the sparkling dews of morning, and long to fly away from the busy haunts of men, our own life cares and sorrows, and seek some shady nook by the streamlet side, there to commune with our own heart, and the sweet flowers, as in days gone by; for alas, how often have our budding hopes been blasted, our joys and pleasures scattered like summer flowers before the desolating tempest of sorrow and disappointment. Stricken hearts that are chilled with sorrow, flow with returning joy when the bright spring time, with its balmy breezes and warm sunshine woos again the return of flowers, fit types of that ever blooming beauty in the paradise where flowers never fade and sorrow never comes. They are love's own interpreters, each tiny flower has a language far more eloquent than words. Mutely they bear their messages of love, constancy and undying affection. We make gifts of them to those we love, and wear them for their sakes. We wreath them around the brow of the bride, as an emblem of the purity of her heart and youthful innocence. And strewing them on the cold bosom of our loved and lost, they convey a language and beauty to the bereaved heart, given to nothing else. There's beauty in the purling stream, and in the sunset clouds. There's beauty in the twinkling stars, and in

the moon's pale beams. All earth is beautiful and sweet, the notes of melody that waken joy in our hearts. All these things have loveliness, but they do not appeal to our hearts with the holy purity and tenderness of flowers. Often when oppressed with the cares and trials of life, does swift winged memory carry us back to our childhoods home, when free from care we roamed o'er hill and dale in search of springs first flowers, with what joy we hailed the first blue violet that dared to peep out from its ice bound bed, to our young and bounding hearts, it was a priceless gem.

"Sweet flowers, they tremble on the alpine height,
The fissured rock they press,
The desert wild with heat and sand,
Share too, their blessedness.
And wheresoe'er the weary heart,
Turns in its din despair,
The meek-eyed blossom upward looks,
Inviting it to prayer."
Richmond, Ind., Nov. 2d.

MINNIE.

For the Lily.

TRUTH.

Consists in conveying to others, conceptions as they exist in our own minds. This we are bound to do if we adhere to the principles of veracity, nor will circumstances, pecuniary, or present interest, change the eternal obligations established by an All-wise and beneficent Being, in whom there is neither "parallax nor shadow of turning."

Many persons seem to make secular interest their God, and this they will worship whether they violate the "higher law" or not. It would be well for such to pause and calmly reflect upon the vast amount of evil that necessarily results from such a course of conduct, for pernicious examples inculcate bad principles.

Recollect that one falsehood often requires many more to hide it—each of which plunges the perpetrator deeper into infamy. The awful retributions of Heaven await those who thus habitually violate, and refuse to obey the requisitions of Divine Providence. For disregarding truth, Annanias and Sapphira were smitten, and others have since shared a similar fate. "Lying lips are an abomination in the sight of the Lord." "Thou shalt not bear false witness."

Truth is the bond that unites and holds together families, societies and communities. Veracity is violated in various ways. It is violated by spreading false reports about our neighbors—by asking more for an article than we would be willing to give, provided we wished to purchase; and by vanishing over an inferior article in order to deceive the unwary purchaser.

He who cheats another by telling a lie, or by misrepresenting, has obtained something to which he has no better right than the highway robber has to the amount he receives by plundering the pockets of his victims.

In order to illustrate the importance of Truth, let us suppose it to be universally disregarded.—Now we behold a mighty confusion sweeping over the land like a violent tornado, leaving awe and desolation behind it. We should be exposed to danger every day of our lives, for were we to sit down to the table for the purpose of satisfying our appetites, we could have no assurance that poison was not in every dish before us. Children could not depend upon their parents for sustenance and support. No benefit would be derived from reading or attending schools and seminaries of learning.—Nor would we have a knowledge of foreign countries, without making a tour to them ourselves.

What a scene the whole world would exhibit—such an one as Pandemonium would present, where all liars have their portion. Life being a burden, death would be desired rather than dwell in a world in which such a horrible scene of devastation and confusion presents itself, and where innumerable infernal passions are cultivated.

Let universal veracity reign. Now we have no violation of promises—no spreading of false reports about our neighbors—no misrepresenting an article when we wish to dispose of it. Every one represents things in their true light. All our transactions move on with smoothness and harmony—we are assured of the truth of everything we hear and read.

The arts and sciences, propelled with an accelerated velocity would soon be a thousand times nearer perfection than they are at the present time, and all the inhabitants of this world would be fitter candidates for a future state of happiness in which truth will reign in duration infinite.
C. S. R.

Marion, Ind., 8th mo., 1855.

For the Lily.

HIRAM, O., Oct. 15, 1855.

MRS. BIRDSALL—Sometime since a writer for the Lily made the assertion that the Medical Colleges of Cleveland were the only ones in the West that opened their doors to woman. This was a very great mistake, and I see in a late number that it was corrected in part, but not fully.

The following occurs in the circular of the Physio Medical College, of Cincinnati, for the coming session: "Females are admitted to all the privileges of this Institution, which was the first in the West to open its doors to women. Several ladies have already graduated here, and a number attend each session."

Dr. Curtis, its President, lectured upon this branch of medical reform when it was considered a wild speculation, and the following are his sentiments recently expressed:

"Females are, by nature, *far better* qualified for physicians than males, especially for themselves and their families."

By publishing the above, you will do justice to a venerable pioneer in the cause of female education, and oblige many readers of the Lily who prefer the Physio-Medical to any other.

FANNIE.

For the Lily.

ITHACA, NOV. 5, 1855.

MRS. BIRDSALL—Dear Madam: I read the contents of the Lily as I do all others conducted by women, and devoted to their elevation, with much delight. I am an advocate for reform, and sincerely wish to see it in dress—in temperance—in emancipation—in human rights, and especially "Woman's Rights"—embracing as this great reform does, the idea of equality with the other sex, in education, in remuneration of labor, and freedom in the choice of employments; and I do believe and hold that "taxation without representation," is tyranny. I am myself a sufferer, and oppressed by this unjust exclusion from representing myself and property. Being assessed for more than I am worth, and compelled to support those measures and municipal laws, which I condemn in many instances. Of course I advocate the right of suffrage and the ballot-box. I believe that until woman is differently situated in society, and her rights are accorded her, so as to develop her capacities and powers, physical, moral and intellectual, that society will remain what it is—a heterogeneous mass of disorder, usurpation and frivolity. Let woman "level up" to her appropriate sphere, which is neither to be a drudge or servant, or a pretty doll to be dressed and played with; let her but be permitted to feel and exercise the God uplifting spring that vibrates in *her soul* as well as *man's*—and we shall see the great earth coming to its place, and society moulded to the truly human type.

On some points—regarding marriage, separate powers, etc., I differ with those now connected with this movement, so that I have not identified myself with them; but I am their friend, and bid them "God speed," as I do your paper.

A. GREGORY.

MEDICAL EDUCATION OF WOMEN.—Miss Anna Inman, a member of the New England Female College at Boston, is endeavoring to raise funds to extend the educational resources and usefulness of that excellent institution. The State of Massachusetts has made a grant of \$10,000 to the college, on condition that its friends shall furnish as much more; and to induce subscriptions from abroad, the Trustees give to every donor of \$100, the right to have a pupil instructed free of charge.

Be virtuous for your own sake, though nobody were to know it, as you would be clean for your own sake though nobody were to see you.

From the Independent Watchman.

MODEL WIVES.

BY MRS. M. E. ROBINSON.

A BAD MODEL.—Henry Thornton had been a married man just two months. He was proud of his wife's glossy ringlets, her brilliant eyes, and last of all, her small white hands. He never once asked himself whether these same hands could iron a shirt, make bread, or mend a pair of socks. Not he; it was enough to know that they could make trills on the piano, worsted dogs and heroes on crickets and ottomans, and paint something styled a landscape. She was not literary, either. Henry Thornton could not tolerate that kind of absurdity. In his opinion, a woman had much better be asleep than putting her thoughts upon paper. He thanked fortune, too, that she never took to reading dry disquisitions, tedious essays, or egotistical criticism on egotistical books. Besides, his Helen didn't care about politics, being a regular "Know Nothing" in regard to the item of who stood the best chance of being the next President. As to the war in the East, she could not tell positively whether Sevastopol was taken up or down, or whether it was in the hands of the Allies or the Russians.—Reformation topics she never broached either.—Temperance was only fit for drunkard's wives to talk about. So it will be perceived that Helen Thornton was not a "strong-minded" female; a fact upon which her husband prided himself not a little.

We have said that two months comprised the married life of the latter. It would be gratifying to add that his happiness was complete, that he had nothing to wish for; but candor compels me to say that he had discovered a little alloy in his gold. To be sure, it would pass for pure metal, but close examination disclosed the fact. In a word, his coffee had been exceedingly muddy for more than a week, and when he cautiously dropped a hint to the effect that if her personal attention was given to the matter, the evil might be remedied, she tartly responded that "coffee-making was not her business," moreover shutting herself up in her chamber in a huff, thus depriving him of her precious company for the rest of the day. A kiss and a new scarf set the matter right the next morning, however, Mr. Thornton, throwing in gratis an apology for his ill-timed suggestion. He remembered that all mankind, (and we may as well include womankind,) seldom attain to perfection; that roses always grow in the immediate vicinity of thorns, and that rainbows and black clouds are often seen together.

It is a curious fact, but no less true, that love scarcely ever outlives bad bread, smoky tea, thick coffee, hard boiled eggs, discolored silver and soiled table linen. After all the romance and rhapsody laid to his charge, the little gentleman deals in practicabilities. He likes bread and butter, and he wants the bread light, and the butter sweet.—He is a little exacting, too, insisting that gaiters look better neatly laced than when open and flapping at the sides, with the strings trailing on the ground. He was even known once to take an abrupt leave of a lady, on the ostensible plea of dissimilarity of disposition; but shrewd people suspected that the true reason was because she wore dirty collars. He may be whimsical, flighty and extravagant sometimes, but he is just as sure to leave his air-castles, and settle down quietly to three meals a day, as a feather is to obey the laws of gravitation. He writes tender poetry, too, but generally inspiration seizes him after eating heartily of roast beef; the sly rogue knows that an empty stomach is not favorable to smooth rhyme or soft sentiment.

The honeymoon had just expired, or rather the months allotted to that interesting period, for it has been ascertained that that season can be protracted by proper means, to an indefinite length of time. The twain were seated at the breakfast table. Mr. Thornton looked dubiously at the burned and dried steak on the platter before him, made a wry face at the cup of coffee, took one mouthful of the clammy, leathery toast, and then spoke:

"My dear Helen."

"Well, Mr. Thornton."

"Did you ever eat any of my mother's bread?"

"No—why do you ask?"

"Because she makes the best biscuit I ever saw." "Undoubtedly! A man's mother is generally his wife's superior in every thing. I only wonder that he is ever persuaded to leave her!" responded Mrs. Thornton, drily.

It was the first time she had spoken sarcastically, and Henry was puzzled.

"I merely referred to my mother, because she superintends the bread making herself. I wish you could be induced to do the same."

The lady lifted her taper fingers.

"Do you really wish me to putty my hands with pie crust, and bury my arms in dough, Mr. Thornton?"

"No—not that exactly, my love; but you could 'in sight of home and friends who thronged to save.'"

This directed her benevolence towards those who brave the dangers of the deep: this prompted her present devoted and solitary life, in which her only, her sufficient enjoyment is in doing good. Sweet and blessed fruit of bereavement! What beauty is here! A loveliness I would little speak of, but more reverent a flower crushed indeed, yet sending forth its fragrance to all around. Truly, as the sun seems greatest in his lowest estate, so did sorrow enlarge her heart, and make her appear the more noble the lower it brought her down. We cannot think she was unhappy, though there was a remembered grief in her heart. A grieved heart may be a richly stored one. Where charity abounds, misery cannot.

overlook Biddy, and teach her to make better stuff than this," he added, pointing to the toast. "That wouldn't spoil your hands, would it?"

"I don't know how; besides, Biddy don't want me in the kitchen, and I'm not particularly attracted there. I don't mean to spend my life doing housework, or fretting about servants. I'm not able to do more than to wait upon the table and entertain visitors."

The bride sighed and leaned back in her chair.

"But your cousin Mary keeps no help, and still gets time to—"

"My cousin Mary is very foolish to do so much more than she need to. And then her hands are as brown as a gipsy's."

"I never happened to notice them; I only remember that she makes delicious pastry, and plays the piano nearly as well as yourself," rejoined Mr. Thornton, soothingly.

"I wish you wouldn't quote cousin Mary. I don't like comparisons. She's a drudge and a blue. You said you didn't like blues."

"I don't—blondes are my favorites; and you are as pretty a blonde as ever I saw."

"She's an advocate of woman's rights too. How often you've said you were glad that I don't interfere with subjects that don't concern my sex; and now you are finding fault with my house-keeping."

"That's the very idea, my love. I am only regretting your non-interference in matters that do concern your sex."

Mrs. Thornton "defined her position" immediately. She did not design burying herself in the kitchen, or attaching herself to Biddy. She had married for a home and a maintenance, not to spend her time in rolling pie crust or moulding bread.

Henry Thornton looked surprised, and no wonder, for he felt surprised. That his adorable Helen could be perverse when it suited her, he well knew; but that she should "put down her foot" so determinedly, set him to thinking. The young husband did not wish his wife to perform the duties belonging to the domestic, but he hoped she would take the general supervision of matters. He was a clerk with a moderate salary, and prudence was indispensable to his situation. The story need not be lengthened. Waste and improvidence in the kitchen soon brought pecuniary embarrassment, while in the parlor incapacity and ignorance of what constitutes a true woman and a real lady, laid the foundation of much discord, which time did not lessen. The charm of the "white hands" had departed. Mere personal beauty, without intellectual attainments, a fund of common sense and moral worth cannot prove long attractive.—I think of it, ye Benedicts.

The Victories of Love.

It is related that on a small and rocky, and almost inaccessible island, is the residence of a poor widow. The passages of the place is exceedingly dangerous to vessels, and her cottage is called the "Light-House," from the fact that she uniformly keeps a lamp burning in her little window at night. Early and late she may be seen trimming her lamp with oil, lest some misguided bark may perish through her neglect. For this she asks no reward. But her kindness stops not here. When any vessel is wrecked, she rests not till the chilled mariners come ashore to share her little board, and be warmed by her glowing fire. This poor woman, in her younger, perhaps not happier days, though happy they must have been, for sorrow can't lodge in such a heart, witnessed her husband struggling with the waves, and swallowed up by the remorseless billows—

"Such fare the tender woes of love,
Fostering the heart they bend."

A pious lady who had lost her husband was for a time inconsolable. She could not think, scarcely could she speak, of any thing but him. Nothing seemed to take her attention, but the three promising children he had left her, singing to her his presence, his look, his love. But soon these were all taken ill, and died within a few days of each other; and now the childless mother was calmed even by the greatness of the stroke. The hand of God was thus made visible to her. She could see nothing but His work in the dispensation. Thus was the passion of her grief allayed. Her disposition to speak of her loss, her solemn repose, was the admiration of all beholders. The Lord hath not slain her—he had slain what to some mothers is more than life—that in which the sweets of life were treasured up—that which she would give life to redeem, and yet she could say, "I will trust Him." As the lead that goes quickly down to the ocean's depth, ruffles its surface less than lighter things, so the blow which was strongest, did not so much disturb her calm of mind, but drove her to its proper trust.

We had a friend loved and lovely. He had genius and learning. He had all qualities, great and small, blending in a most attractive whole—a character as much to be loved as admired, as truly gentle as it was great, and so combining opposite excellencies that each was beautified by the other. Between him and her who survives him, there was a reciprocity of taste and sympathy—a living in each other, so that her thoughts seemed but the pictures of his—her mind but a glass that showed the very beauty that looked into it, or rather became itself that beauty—dying in his dying, she did not all die. Her love, the heart's animation lifted her up; her sense of loss was merged for a while in her love and confidence of his good estate. In strong and trusting thoughts of him as a happy spirit, and of God as his and her portion, she rested as in a cloud. A falling from this elevation was truly a coming to one's self from God—a leaving of heaven from earth. Let her tell the rest in words as beautiful as they are true to nature: "My desolating loss I realize more and more. For many weeks his peaceful and triumphant departure left such an elevating influence on my mind, that I could only think of him as a pure and happy spirit. But now my feelings have become more selfish, and I long for the period to arrive, when I may lie down by his side, and be reunited in a nobler and more endearing union than even that which was ours here."—Herman Hooker.

MAKE THE LIVING HAPPY.—If we were only half as lenient to the living as we are to the dead, how much happier might we render them, and from how much vain and bitter remorse might we be spared, when the grave, the "all-atoning grave," has closed over them.

PICKLES.—"An excellent way to make pickles which will keep a year or more is, drop them into boiling hot water, but not boil them; let them saty ten minutes, wipe them dry, then drop them into cold spiced vinegar. They will not need to be put into salt and water."—Journal of Health.

THE LILY.

RICHMOND, IND. NOVEMBER 15, 1855.

TO CORRESPONDENTS.

ELLY G. STEBBINS—Your papers are certainly lost while en route for Vermont. They are duly forwarded from this office. But we can but do as in several similar cases, acknowledge our regret—forward other copies immediately, and propose that we use our influence to have some lady P. M.'s appointed in place of some of our gentlemen officials.

M. M. WILLIAMS—Thanks. Many such workers as you are needed.

Our Visit to Indianapolis.

We were so ill while our last paper was being set in type, that we could not arrange anything more for the editorial page than the minutes of the Woman's Rights meeting; so we could not speak as we wished of our pleasant stay in the State capital. The weather was rather unpropitious, but we went determined to be pleased and recruited, and so we were not disappointed. The opening of the meeting was not as discouraging as our meetings have heretofore been, and the advocates of truth—the champions of freedom, have spoken many times their undying sentiments to smaller crowds in fairer seasons.

We had a pleasant home with our old friend, the hostess at the Bates House, and recalled with her daughter the memory of many schoolmates, and early associates now widely parted.

We were pleased to notice in this excellent hotel the numerous attendance of woman; particularly in the dining room did the presence of bright, fine looking young girls, give a home air, which one cannot feel in a house where all of the attending is done by men, and it is a rare chance indeed that we see a woman. We were glad to see the disposition and the will manifested to work for self-maintenance.

We heard the presence of these girls objected to by an Eastern gentleman on the ground that so many temptations surrounded them, but we could but opine that far fewer snares were laid for her feet, whose hands were diligent in some useful occupation, than of the idler, haughty, because of her idleness; and we believe that good wages and mingling with our fellow-beings, are stronger aids in preserving the decorums of life, than half pay, the contempt so often meted to the lonely toiler, and the dirty drudgery assigned to her sphere.

This visit gave us an opportunity to form personal friendships which we trust will be life-long. We met face to face several ladies with whom we have for some time held pleasant correspondence, who have many times aided us, and who, while we were strangers, gave us the warm right hand of fellowship and co-operation.

We were greatly pleased with Emi B. Swank, whose writings are so well known to the Lily readers. She is young and talented, as well as energetic, and well calculated to please and attract. We hope for her many long years of study, of usefulness and happiness.

Of Lucretia Mott we would speak, and from our heart offer to the beauty of her life as just a tribute as her own lips gave to Frances D. Gage. She has mingled great benevolence and the sweetest charities of life with the "labor, love and duty," beautifully expressed by Mrs. Gage, in the following extract from her poem, "Life's Teachings:"

"Humming patient lullaby with a mother's fear,
Pouring earnest counsels in the listening ear,
Working for my loved ones, answering grief or mirth,
Striving to bring sunshine to the heart and hearth.
Mixing love and duty, ever joyously,
Learned I to be happy—learned I to be free."

Cheering with the desponding, joying with the glad,
Nursing with the suffering, weeping with the sad.
Wearying, but not fainting, erring day by day,
Struggling to do better, as life wore away.
Thus have come life's changes even unto me,
Teaching me great lessons to be blest and free.

Struggling for the better with a spirit strong;
Earnest to pursue the right and eschew the wrong—
Passed the gleam of childhood, passed youth's sunny hours—
Passed the years of matron age, wreathing cares with flowers;

Thinking of my labor ever hopefully—
earned I life's true lessons, to be blest and free.

Now as life declineth, wearing silvery hairs
Mingled with deep furrows, footprints of its cares.
But each deep laid furrow hath a blessing given,
And each silvery fibre brought me nearer Heaven.
And I thank The Holy, ever fervently,
That labor, love and duty have made me blest and free."

Ernestine L. Rose was there, too, and we shall not soon forget her fascinating earnestness.

The meeting was pleasant and inspiring, and we parted with the hope still bright that woman will erewhile be enfranchised, and that the day will come when man will not dare to hold arbitrary power over his fellow beings, and woman blush that she ever suffered such usurpation of her rights as now trammels her labor and her duty.

THE HOME MOTHER.

Not in the whole world beside is there a character as heroic as that of the *home mother*. She is not as the moon, shining upon her circuit only reflected light, but she has ability, power, hope and love of her own soul's possessions, glorious gifts from her Creator, which illuminate, gladden and control her home, as does the sun the material universe. The flippant human butterfly, searing her affections in the dazzling light of fashion's shrine, wasting her energies and tampering with her duties, by gross neglect of each, has no pleasure but the gaping admiration of the thoughtless throng that crowd the pathways to their exciting but ephemeral amusements. She is the antipode of the home mother, who, though she enters with true zest into the invigorating social pleasures, yet holds her highest duties as her highest joys, and gives to their fulfilment the bent and strength of her life. She is not weak—she is *strong-minded*. The wants of her household shall be met by the necessities, if health be hers. If grim need threatens to look in at her door, or place his foot amid her nestlings, her energies are aroused per force, her unshrinking love, and while one hand arranges the sweet home tidiness, the firm right hand will still cope, under all woman disabilities—her half pay, the hindrance that shuts her out from occupations that would best suit her taste or more nicely chime with her home cares, the want of refined respect that attaches to the woman of toil—with all emergencies, and bring the well earned means to the hearth and board, nicely time the wants with the income and so apportion all that even some of the elegancies of life are not wanting to add to the refinement and enjoyment of home.

If a comfortable competence is the portion of the *home mother*. We may look, then, for the most charming of life's beauties. Like a very queen, she moves in majesty amid her well-ordered household. Nobility seems the password of her life. The heart involuntarily offers to her the tribute of acknowledged ability. Her force of character enables her to carry on the intricate affairs of her domain, with the most beautiful adroitness. Her hands ever busy, busy—the yawning

rent, and the worn garment, come from her apt needle whole, and "almost as good as new." The warm, snug clothing keeps the little cheeks rosy and warm, and the eyes dance with joy at sight of the soft cloak and nice mitts. Her arms never weary when the sick one languishes; neither do her footsteps tarry in fashion's haunts, for she fancies she hears the call of well known voices.

Stepping from our office one day into the house of a friend, we were delighted with the charming home picture that met our sight. There was such an air of neatness and thrift, and quiet happiness, we could but feel that many there are we might spare, but such as these we cannot. Blessings then, upon her, the precious *home mother*.

MAINE LAW STATISTICAL SOCIETY.—A Society has recently been formed for the purpose of collecting facts and statistics as to the results of the legal suppression of the liquor traffic. Hon. Samuel Fessenden, of Maine, is President, and there are Vice Presidents in almost every State of the Union, among whom we notice Rev. Lyman Beecher, D. D., who may be regarded as the father of the temperance movement in this country, Gov. Clark, of New York, Gov. Bingham, of Michigan, Gov. Dutton, of Connecticut, Mayor Conrad, of Philadelphia, and numerous other supporters of the Maine Law movement in this country. Henry S. Clubb, of the Tribune, of New York city, is the Secretary. Already it numbers about seven hundred members, many of whom have contributed facts and statistics of an important character to the records of the Society. The results of the first year's efforts of this new association have just been published in a handsome volume, entitled "The Maine Liquor Law: its Origin, History and Results." It comprises a complete history of the movement, the life of Neal Dow—the contributions just referred to showing the results of prohibition in the Maine Law States, and a copy of laws on this subject enacted by different Legislatures of the Union. It is proposed to furnish a copy of this work to every public library, reading room or other literary institution in this and foreign countries gratuitously, and for this purpose the Society asks the aid of such voluntary supporters of the movement as may deem this object worthy of encouragement. The price of the book is \$1 50, but for every dollar sent to the Society for this specific purpose a copy of the work will be presented to such institution as the subscriber may elect.

For the Lily.

Friends of Human Progress.

A meeting for the purpose of organizing a permanent yearly meeting of the friends of human progress, will be held at the "Salem Meeting House," Cottage Grove, Union county, Indiana, commencing at 10 o'clock, A. M., on Friday, the 15th of November, and continue its sessions two or three days. All friends of reform—all who love freedom, truth and justice, and hate oppression, in whatever form it may appear, are invited to attend.

Several eminent speakers from abroad have already signified their acceptance of the invitation, and others are confidently expected.

JONATHAN SWAIN,
EDWIN GARDNER,
WM. HUDDLESTON,
SETH HINSHAW,
HENRY HIATT,
Committee of Arrangements.

Occupation! what a glorious thing it is for the human heart. Those who work hard seldom yield themselves entirely up to fancied or real sorrow.

WOMAN'S RIGHTS CONVENTION IN BOSTON.

WEDNESDAY, SEPT. 19, 1855.

The Meionaon was well filled this morning at 10 o'clock, when Harriet K. Hunt took the platform and delivered an address.

The following persons were then chosen officers of the Convention:

President—Mrs. Paulina W. Davis, of Providence.

Vice Presidents—Harriet K. Hunt, of Boston; Caroline H. Dall, of West Newton; Susan Harris, Harriet M. Carlton, of Dorchester; Caroline M. Severance, of Roxbury; Mrs. Jackson, of Plymouth; Rev. T. W. Higginson, of Worcester.

Secretaries—Miss Carlton and Wm. Fish, of Hopedale.

Business Committee—Dr. Wm. F. Channing, Mrs. Severance, Mrs. Dall, Miss Young, Wendell Phillips, Miss Eliza Thayer, and Mrs. Mazjorum.

Mrs. Davis assumed the Chair with an address on the hopes and purposes of the Woman's Movement. She advised incidentally the presentation of memorials to every Legislature in every State, asking for women the right of citizenship. Petitions must be circulated for signatures in every school district. Women need to carry their zeal to the point of living for their cause; a task more difficult than dying for it.

Mrs. Caroline H. Dall then read the following report. It was succeeded at various periods of the Convention by others, upon the laws of Rhode Island, Vermont and New Hampshire; and, for the sake of unity, these papers will follow each other here, and be merely adverted to in the order in which they were actually read.

REPORT

Concerning some of the Laws of Massachusetts in Relation to Women.

W. NEWTON, July 2, 1855.

MRS. PRESIDENT:—At a meeting held at the house of Harriet K. Hunt, on the 30th of May last, I was appointed a committee to make some inquiries of Mr. John W. Browne, concerning a report, which it was supposed he had undertaken, relating to those Laws of the State of Massachusetts which concern women.

On the 5th day of June, I had an interview with Mr. Browne, and discovered that the report which he had undertaken to make was a far more elaborate one, it being rather "A Report upon the General law of husband and wife, or a digest of the laws of the several states of the United States which concern woman."

This work was undertaken by Mr. Browne some years ago, and after devoting his leisure to it for many weeks, he laid it aside because it seemed to him from its nature, to demand years for its fulfilment. His report would have been, after all, only a law-book, curious rather than useful. It would not meet the wants of women, nor greatly aid them to secure what they called their rights. He was of opinion that, this question, like that of African slavery, must be treated on great general principles, rather than on particular enactments or abuses.

This statement is undoubtedly true, unless the general bearing of special enactments or abuses can be fully comprehended. Yet I did not feel at liberty to leave the matter here. I knew that those who empowered me as a committee, would expect me to make some statements in regard to the Massachusetts Law to this meeting; and although I had felt from the beginning that anything thorough and satisfactory, was, from the nature of the case, impossible, yet a general outline was both desirable and necessary.

The protest signed by Lucy Stone and Henry Blackwell, on the occasion of their marriage, seemed to relate to whatever was most objectionable in all law, everywhere. I take it, therefore, section by section, as the foundation of whatever remarks I may wish to make, and the expression of such opinions as this meeting may naturally be supposed to hold.

In the first place, I would remark, that I do not know of any laws here, or elsewhere, that oppressively affect single women; nor do I know of any which positively deny their civil rights, or refuse to them the very highest educational privileges.

When such things occur, it is as the consequence of misrepresentation, male interpretation, as some of our friends say; of the union of large bodies of men, manufacturers and the like—or by force of custom—perhaps, in addressing women, I should say fashion, which we all know to be more tyrannical than law.

In the second place, and in the words of our protest, all persons interested in securing the rights of women, are prepared to object to such laws of any State, as give to the husband,

1. The custody of the wife's persons.

In Massachusetts the husband has his custody by the common law, and I know of no special enactment to the contrary. Probably no right with which he is invested occasions more suffering than this, yet it is necessarily of a kind to be passed over in silence, and which, speak of it impersonally as we will—it seems unfit to press publicly upon the attention of an audience. But, if the results of this right are sustained by the laws of the land, should they be such as we must blush to speak of—if women die under its inflictions—are they never to find those of their own sex strong enough to show the reasons why, and pure enough to remain unsuspected in doing so? To what extent this right may be sustained, those interested may see by referring to Bishop on Marriage and Divorce, Section 489, where a case recently decided in Connecticut is detailed. Here a wife was driven in her extremity to appeal for a divorce. The Court found all the facts as she stated them, but refused to grant her prayer because the husband had no means of ascertaining that her health was injured, except *her own assertion*! Will it be believed that the Court neither required the husband to find such evidence for the future, nor instructed the injured wife as to some legal way of resisting such demands? And yet women know that the coarsest woman must have suffered in no ordinary degree before she could have been driven into a public statement of such grievances? In relation to such a right, it may be said that every thing will depend upon the character of the husband, and that no good man would feel himself justified by it. Precisely for this reason ought the law to be altered. Only the conduct of a violent, abusive man, regardless of all holy obligations, is likely to come before a Court under it? and such men ought not to be sustained by the law, nor would they be, if those sitting on the bench felt themselves free enough from reproach in kindred matters, to be competent to decide according to the absolute standard. Have the laws and the Courts so little interest in the welfare of the State that the personal degradation of the wife, which this law involves, is nothing to them? Can ignoble mothers bring forth noble sons? What would you name the woman who would voluntarily give her person into another's custody? and what effect do you think it would have upon the world, if all the unmarried comprehended the extent of the power here given to the husband—a power of life and death—no less! Here is a case where the great Goethe might have said, as he said of lesser matters,

—"a synod of good women should decide."

Thirdly, we object to investing the husband with the

2. Exclusive control and guardianship of his clothing.

In Massachusetts, I am told the law amounts to this. In general the father is entitled to the exclusive control and guardianship of the children. Yet this right is not absolute. Massachusetts does not forget that she stands in the sacred relation of mother to all her children, and that their good is the predominant consideration. While the children remained dependent on a mother's nurture, her right would be regarded, and if the father were manifestly unfit, the Courts would not give them into his custody. This is a case, as you will see, in which the practice of the State has always been better than her principle; yet where it was possible for many cruel decisions to be made under cover of the faculty principle. A favorable change, has however taken place in this respect, since the last session of the Legislature. By referring to the statutes of the session of 1855, Chap. 137, Sect. 7, it will be seen that in all "cases in which the Supreme Judicial Court, or any justice there-

of, shall be required to adjudicate, relative to the custody of children, pending any controversy between the parents thereof, or in regard to the final possession by the parents respectively, the happiness and welfare of such children, shall determine the custody or possession into which they shall be placed, and the respective rights of the parents in the absence of misconduct, shall be held to be equal." Here the letter of the law comes up to the practice, and both are sustained by the abstract principle.

In the fourth place we protest against such laws as give to a husband

3. Sole ownership of a wife's personal, and use of her real estate,

unless previously settled upon her, or placed in the hands of trustees, as in the case of minors, lunatics and idiots. The law of Massachusetts was as oppressive as that of any State. Painful instances of its operation will readily occur to all who listen to me; but by referring to the 304th chapter of the statutes for 1855, it will be seen,

Section first.—"That henceforth, property, both real and personal, which any woman may own at the time of her marriage, and all proceeds thereof, any real or personal property which shall come to her by descent, or as a gift, from some person other than her husband, shall remain her sole property, not subject to his disposal, nor liable for his debts."

Section second.—"That her husband shall not be liable for any action against her, which began before her marriage, but she shall be liable as if she were sole, and her property in the same manner."

Section Third.—"She may after and during her marriage, sell or convey her property as if she were single, but no conveyance if any real property; and no conveyance of any shares in any corporation shall be valid without the assent, in writing, of her husband, except with the consent of one of the Judges of the Supreme Judicial Court, to be given on account of the sickness, insanity, or absence of her husband, or other good cause. Such consent to be obtained in vacation as well as in term time."

Section Sixth.—"That the real estate or shares standing in the name of any married woman, which were her property at the time of her marriage, or which have since become so, shall not be liable to be taken on any execution against him for debt, or any cause of action hereafter arising."

I have thrown off the absurd and cumbersome technicality of these sections, and retain only their common sense. By the second section it will be seen that whenever the wife becomes a person capable of holding property, she also becomes responsible for her own debts. I allude to this, because there are women who seem to think that rights are only liberties, and not in any degree responsibilities, and because there are men who think that if the law grants us all we seek, it will put us beyond the pale of its restraints.

Nay, sisters, freedom is a sacred, self-restraining thing, and let no one ask for it who is not willing to suffer under it.

The Third Section provides for the husband's assent in writing to the wife's transfer of real estate or shares in any corporation. Let no one consider this an injustice, for when the husband wishes to dispose of his real estate, he cannot do it, unless his wife consents to bar her own right of dower. When the law first treats woman as a person, equal in its sight to man, such special enactments will cease to be necessary, for the two will then come in precisely the same way, under all its provisions.

In the fifth place, we protest against those laws which give to the husband

4. The absolute right to the product of his wife's industry.

In Massachusetts the husband had this absolute right, and a case which arose under it in the person of an Irish washerwoman, in whom I was interested, when I was only fifteen, was the first to call my attention to the subject of such unequal legislation. The wife could then give a receipt to her employer, which legally discharged him, but it did not make her the owner of her receipts, against the claim of an idle and dissolute husband. The statutes of 1855 have changed all

that. By referring to the 7th Section of the 304th chap. it will be seen, "that any married woman may carry on any trade or business, perform any service on her own account, and her earnings shall be her *sole* property, to be used and invested by her, and for which she may sue or be sued, and upon which executions may be levied against her." This last to be prized as a right, as well as the others.

In the sixth place, we protest against those laws which give to the widower, a

5. *Larger and more permanent interest in the property of a deceased wife,*

Than they give to the widow in that of her deceased husband. In Massachusetts, after a wife dies, a husband is entitled to all the wife's personal estate, after the payment of her debts, as her administrator, and the income of the whole of her real estate during his life, provided a child was born of the marriage. Should the husband die, the wife has only *one-third* of the personal property remaining after his debts are paid, and her dower in one-third of his real estate during her life. If there were no children, she would be entitled to the whole of his personal estate, provided it did not exceed \$5000, and one-half his real estate during her life. It is a little comical to see how carefully the State protects us here against the "diceitfulness of riches," and a little natural curiosity cannot but be felt to know who are the heirs whom she proposes to benefit by the surplus of his personal, and the half of his real estate! In England they have a crown, which conveniently confiscates troublesome property of this sort.—Here, it is easy to conceive of cases under such a law, conferring a premium upon knavery, and offering temptations to still deeper crime.

Finally, we protest against the whole system by which

6. *The legal existence of a woman is suspended during marriage,*

So that in many States, she neither has a legal part in the choice of her residence, nor can she make a will, nor sue nor be sued in her own name, nor *inherit property*.

Upon some of the points, touched by this protest, we have already given nearly all the information that is required.

In spite of the enactment of some special statutes to the contrary, the spirit of the Massachusetts laws still, "considers the husband and wife as one person. There is allowed to be but one will between them, and that is placed in the husband." This is the general principle of the law, as decided by her Supreme Court, but special statutes long since empowered her to make a will, with the consent of her husband endorsed upon it, and to sue and be sued, in regard to the property secured to her sole use, by an ante nuptial settlement. If personal property descended to her, it was her husband's; if real, the income and use of it were his. Those sections of 304th chap. of the statutes of 1855, which I have just read, show you what latter change has been made, and I need only quote here the

Fifth Section, which says: "That any woman hereafter married, may while married make a will, but such will shall deprive her husband of his rights, as tenant by the courtesy, and she shall not bequeath away from him more than one-half her personal property, without his consent in writing, and any woman now married may make a will of her real estate, which however shall not deprive her husband of his right as tenant by courtesy."

When we regard the careful wording of this statute, by which the Courts secure to woman what it has been customary to assert that she has always had, namely, *her will*, we are led to inquire who this husband is, who is so carefully protected; whether he is so *cruel* that he is in danger of losing his right as tenant by courtesy, or so *weak* that he cannot subsist without one-half of his wife's personal property? We wonder why he cannot be left to secure all these things by his good behavior, and whether the wife is as carefully secured against injustice on her husband's part.

7. One further question may be asked of Massachusetts. If a husband dies without a will, who appoints the guardians of his children? If the children are under 14, the Judge of Probate nomi-

inates the guardian; if over, the minor. In practice, the Judge would always appoint the mother to the guardianship, if she petitioned for it, and were not incapable. In case the mother remains unmarried and is competent to transact her own business, she is by our law entitled to the custody of the person of the minor, and the care of his education, notwithstanding another is the guardian, he being appointed by the Judge solely to look after the minor's estate.

The *Seventh Section* of the 137th chap. of the Statutes of 1855, which I read under my third protest, though intended to apply in cases of divorce, is broad enough, I am assured, to cover all cases of custody, and is praiseworthy because it is just. My interest in this matter has led me also to consider the "General law of Husband and Wife." I cannot express the horror with which I turned from my investigations into English law, binding upon so large a portion of the civilized world. To say that it is more oppressive than I have ever known that of Massachusetts to be, is to say too little.

Macqueen says in 1847, that only three cases of divorce obtained by women, are on the records of the nation, it having been the settled policy of Parliament to discourage applications from that quarter. A divorce is granted to man, only that legitimacy of descent may be secured; his happiness, as an individual,—the sacredness of living is of no account in the eye of Parliament. Woman, they think, has nothing to fear on this head, so they permit her to suffer under a thousand disabilities, whenever she attempts to free herself from a brute or a destroyer. In Massachusetts, I believe a woman labors under no special disability in seeking a divorce. If she have no property, her husband is obliged to support her while the suit is pending, and is held liable for her costs.—In a proper state of society, in which women would be self-supporting, the husband might rebel against this law, as oppressive. As it is, it shows a great advance upon the civilization of the old world. I have no time, even were it pertinent, to go into the details of the English law.

Macqueen himself calls many of them inexplicable and unsatisfactory. As I read them, I felt thankful to God that so few men had the curiosity to turn over pages whereon it is recorded that they may sell the wearing apparel of a wife, to fill their cigar cases, and that when they die, her chattels personal may go to their heirs, but can never revert to her—where the various enactments, seemed to point out with burning distinctness, a thousand new ways in which a wicked man might persecute a woman. I thanked God that the law in the heart is, for most men, far easier to read than the law of the Courts!

In the institutes of Mena, it is said, Immemorial custom is transcendent law." "The roots of the law are the whole Veda—the ordinances and moral practices of such as perfectly understand it, the immemorial customs of good men and self satisfaction." "Immemorial custom is a tradition among the four pure classes, in a country frequented by the gods, and at length, is not to be distinguished from revelation."

My friends, having told you thus much concerning Massachusetts law, you will not need to ask me whether this country is still frequented by the gods. If not, it is the four pure classes who are to win them back to it, and of these the class of *high-minded women* stands forever first. You will have no need to assume the responsibility of immemorial custom. It has always belonged to you—you, who have always controlled, in a great measure, the ordinances and moral practices of men. Make yourselves better, then, if you would have the laws so. Deserve more, if you would have more.

You will have seen that I am indebted to Mr. Browne's "certainties" for my confidence in my legal points. I would not do otherwise than acknowledge this, because I trust the day is soon coming when men will, with the same candor, acknowledge their obligations to women.

Here I technically close my report, yet as it is the first time that I have presented this subject in person, I shall beg permission to speak in more general terms of the field into which we have entered. This reform is far more important than all

others, inasmuch as it underlies all others. We ought to call it a movement in behalf of *Human Rights*, not *Woman's*, for the most important of *man's* is what we seek to secure, namely, the finding of woman in her *right place*, where she may help, not hinder, and set free instead of fettering.

Young men, drawn hither, perhaps, by curiosity, yet not ashamed to dream in your hearts of a wife and a home, would you have a doll to decorate, a toy to play with? If not, you are bound to our effort to secure a better education for women. Was there ever *one* among you who found a wife *too* capable or *too* well instructed? If not, let none of you fear it. If reformers are found incompetent to household cares or maternal duties, it is not because they are *women*, but because they are imperfect. Some, nay many of the most distinguished men in the world, would present no better appearance on paper than Mrs. Jellaby,—the great historian Niebuhr, for example. It is the *want* of something, not the *surplus* of any thing, that makes a woman a slattern. Many are the injuries to our cause from those who thoughtlessly advocate it, oblivious, meanwhile, of the small sweet charities of home. I need not tell you what I think of such women. You know my opinion; but here in the city, where I was born, where I have grown up, and my word ought to be worth something, I assert, on behalf of the great women, prominent in this cause, that there never was a body of reformers more free from reproach. Go to their homes, and you will find that they did not become reformers, until they had shown themselves good housekeepers and good wives, above all, perhaps, good mothers. They know, most of them, that he who ruleth his own soul is greater than he who taketh a city, and it is because they have made themselves helps *meet* for man, at his fireside, that they have a claim to your confidence assembled here, or in the wide valleys of the west. No occasional exceptions can invalidate this rule. I would not stand here, if I believed that any of us came, to the neglect of higher duties. I do not believe that man is a Christian, who feeds some distant, starving Ireland, before he has provided for the hunger of his own household. As I encounter often my conservative friends, they ask me, How do you grow, and what does your cause gain? It seems as if their world waited, expecting some sudden and striking result. Let us tell them here, once for all, that *we* have never been deluded into looking for any such thing. From its nature this will be the slowest movement ever undertaken by man. We shall gain surely, but imperceptibly. I am frightened when obvious results crowd upon us, because I feel that they are not granted wisely, nor with a full knowledge of all that they involve. All noble souls must help us, whether they will or not, yet I would have men realize beforehand, so far as they can, the full consequences of every step we take. Every well-educated woman who leads an independent life, refusing to marry for bread, or managing her family interests as a widow, from wise and noble motives, helps us more than all speech-making. Speech-making is in fact the *lowest* duty in our temple service,—a duty, yet the lowest. It is needed now, it may be forever, but itself it proves nothing.

A woman like Harriet K. Hunt, who established herself as a physician in this city in spite of bigoted resistance, and now protests against the taxes she is compelled to pay on property which she may neither protect nor represent,—a woman, who like yourself, Mrs. President, entered the field as a lecturer, to teach mothers the meaning of scrofula and the value of health,—a woman who adds, like Elizabeth Browning, the sound learning of a man to the tender feeling of the woman;—one who like Margaret Fuller, unites a blameless private life to the most thorough scholarship, and the inspiration of a seer, is indeed a noble advocate of woman's true position, whether she ever make a speech or not.

Life is what we want. Responsible, earnest life, such as Hatty Hosmer's, when she crossed the Alleghanies to get the freedom of the dissecting-room—when she stood by the rough marble block, and with her own energetic hand, broke away the stone, till those who loved her looked upon the dawning of her Hesper. Life, such as Florence Nightingale's when she sailed for the Crimea, and

exchanged the saloons of St. James for the hospitals of a badly managed war;—when she seized the supplies, refused to her by craven officers, and saved Her Majesty's dying soldiers in spite of Her Majesty's transport service. *Life*, such as the primary school teachers leads, when day after day she goes up to her pupils, and by patient well-doing, earns her own, perhaps her children's bread. *Life*, such as the faithful servant leads, who, with a tender respect towards those who employ her, keeps also a noble self-respect. Our temple is the temple of humanity, all her servants are our priests.

Let no one, then, misunderstand us. And while I speak for myself, I may speak also for all my friends upon this platform. It is no unworthy thing we contend for. We ask no irreligious souls to join us. We want tender, faithful, and earnest women, steadfast to keep this matter in the public sight. We want redress in matters of education and before the law. We want the inalienable rights of human beings, reserving it for our own souls to decide whether we will use all the liberties that depend from those rights or not. But above all, we do not so much need, on this platform, eloquent speakers, as we do eloquent lives, by every hearth-stone in this nation;—lives, who feeling the high responsibility imposed upon them by God in our emergency, will resolutely do what is demanded of them, without regard to what is sweetest and dearest in life, yet laboring always in a spirit so sweet and dear as ultimately to win the world to themselves.

Do I seem to have too little faith in conventions? If I did not believe that they are for the present necessary, I would not lend myself to them. It seems to me desirable that we should meet, and express ourselves publicly to each other, that we should understand ourselves and all our wants and possibilities. Hitherto we have lived in so narrow a sphere, that like children, we may be surprised, trying to grasp the moon with our hands. Let us come together, then, till we learn so, how broad God's own horizon really is!

Yet in the main, conventions seem to me a masculine implement. And what have men accomplished by them, in politics or reform? Changed the "vox populi" into the "vox diaboli," mayhap, but never into the "vox Dei." Our work must be done better, and by better tools. "We know not yet, but we shall know hereafter."

And the *Life* of which I spoke!—Women of New England, I demand this life of you. Wrecks of noblest humanity are continually floating by you. A George Sand, breaking loose from the ties which bind her to society, only in later years to recognize with profoundest sincerity the strength of those which link her to her God. A Fredrika Bremer, a Charlotte Bronte, full of restless longings, of unsatisfied aspirations, show you the path before you. Why is it that a low wail runs through all the literature that women have given to the world, and that the voice which man uplifts, is often, though far less eloquent, more cheerful and strong? It is because women feel a helplessness that they think without remedy. Show them that it is not so. Show them, each one of you, by living that life, you dare to wish.

"Be sea-captains, if you will,"—but never be profane, drunken, incapable sea-captains. Show yourselves in whatever posts you claim, gentle, steadfast, and modest. These are the virtues of men as well. Do not, as women, discard them.—Be efficient, brave, and helpful. Seek duty always, perhaps it were better to say, and more modest; be ready for it when it comes, for notoriety never. One lost sister in our ranks would be an argument against us, stronger than any which legions of lawyers could furnish. While we demand of *women*, lives pure as a virgin thought, let us require of ourselves always and everywhere no less. While we interfere with no other's right of private judgment, let us recognize as publicly as possible, the supremacy of God's love and power, and the relations between Him and man. Let us find His presence in the words of Nature and Art, and demand it in those of Custom and Law. Only so, may we truly serve our sex, our nation, our age.—Only so, can we lay our foundations beyond the power of rains that fall, or waves that beat!—

Only so, shall we be able to confer on humanity, a single privilege worthy of immortal beings!

CAROLINE H. DALL.

West Newton, Mass., July 5, 1855.

The following brief digest of the laws of Rhode Island was presented to the convention by P. W. Davis, on the afternoon of Wednesday the 19th:

Your Committee, in examining the laws of Rhode Island, and preparing their abstract, find that many objectionable features of the old English common law in relation to married women, which, derivatively, have been in force in this country, are passing away, and more equitable statutes succeeding.

The spirit of progress has rendered obsolete the right of a man to whip his wife—the absolutely custody of her person is questioned; but the rule which merges the civil and political existence of the wife in that of the husband still obtains in this State, which was the first to recognize the need of women to protection in her property rights.

In 1844, a bill was introduced into the Legislature of this State, by Hon. Wilkins Updike, securing to married women their property, under certain regulations. The step was a progressive one, and hailed, at that time, as a bright omen for the future. Nor have we been disappointed in its effects. Other States have followed the example, and the right of woman to some control of her property has been recognized by several States.

In 1847, Vermont passed similar enactments. In 1848–49 Connecticut, New York and Texas followed; in 1850, Alabama; in —, Maine; in 1853, New Hampshire; Indiana, Wisconsin and Iowa have followed.

These acts were an advance upon the past; a new recognition of the existence of women for which they were deeply grateful, and still continue to hold a higher idea of their value than we believe them deserving of, if they are to be judged by the acknowledged principles of justice and humanity, instead of our gratitude to the chivalric desire to protect womanhood, which prompted their introduction.

If, in 1855, from their practical workings, we find ourselves compelled to pronounce them despotic in spirit, degrading and tyrannical in effect, we do not the less give honor to the man who was so far in advance of his age as to conceive the idea of raising woman a little higher in the scale of being than infants and idiots. The stronger must lift up the weaker, and every *real* advance of man in civilization and refinement, elevates all his dependencies; a failure of this indicates that the progress is but seeming, not real; and that a recession will invariably follow.

Remarks on the Laws relative to Women.

Without dwelling upon the fact that the constitution of Rhode Island *politically* disfranchises *all* women, whether married or single, (they being neither eligible to office nor entitled to vote,) we call attention to the general scope and practical working of these statutes on the civil and social condition of our sex.

Single women, and women, too, who are married, provided the latter having lived in the State a specified time without their husbands, are regarded by the law so far as the transaction of business and the management of property are concerned, on the same footing as the men. A woman in Rhode Island, who has attained her majority, and has not, either in legal theory or point of fact, a husband, may engage in any business she chooses; may acquire, manage and dispose of property

in any or all the various ways and means lawfully employed by the other sex. An unmarried woman is protected in her right to buy and sell on her own responsibility. She can make purchases of goods and merchandise, and real estate, and hold all and dispose of all in her own name. So long as she remains single, she may engage in domestic trade or foreign commerce, build and charter ships, buy and sell for cash or on credit, sign promissory notes, speculate in stocks of chartered companies, sue and be sued at the law, and make such disposition, by last will and testament, of her personal property and her real estate, as may best suit her feelings, interest and convenience. But the very day she marries, she becomes legally disqualified for the further transaction of business on her own individual responsibility. From that hour her personality ceases. She can do nothing, legally, without her husband. No matter how well established may be her reputation for commercial ability; no matter how excellent her character as a woman, or how unquestionable her credit as a merchant, she is but the legal appendage, the subordinate in business affairs to the man she has married. She is no longer at the head of her own affairs—no longer the responsible manager. Her position in the concern is now one of inferiority. Although the credit of the house and all its merchandise may be exclusively hers, she cannot *legally* claim even the right of being considered an equal partner in the establishment. The law regards the husband as "master and owner," and the wife, whatever *he* may please to consider her.

Although it is true that the letter of the law regards the property of which the woman was possessed before marriage as still her own, yet all her cash, all her merchandise, all her mortgages, her stocks—the whole, indeed, of her personal property as well as her real estate, is no longer under her entire control. If now, as a wife, she makes a sale of merchandise, the purchaser becomes a debtor, not to her, but to her husband *and* herself. If she makes a purchase of goods, and gives her note on demand, or on time, the note is legally good for nothing, unless the husband's signature is affixed to it. Should she desire to sell some portion of her own real estate, the deed of conveyance must also be signed by him, in order that the purchaser may possess a legal and valid title to the property which he buys. And although the husband cannot dispose of the wife's real estate without her consent, yet over her *personal* property his control is made so legally potent, that he can sell, if so disposed, in his own name, the *whole* of such property, even to the last farthing, and pocket the proceeds. He can collect all the rents, incomes, and other moneys which may be due to her, without her knowledge or consent, and appropriate the whole to his own individual use. True, in anticipation of this robbery on the part of the husband, the law, ludicrously enough, proposes to prevent its perpetration by pronouncing the act illegal, *provided* the person to whom the husband may have sold the articles, or from whom he may have received rents or other moneys belonging to his wife, had been, previously to the transaction, separately notified by her, *in writing*, that the articles which they were about to buy, or the moneys they were about to pay, belonging exclusively to herself. The exceeding difficulty, if not impossibility, of the wife anticipating in this way the procedure of the husband, is at once perceived. And when he has accomplished the act, the statute does not even attempt to provide a remedy,

doubtless considering the transaction as a case of justifiable fraud or larceny. And whatever may be said of other enactments for the security of the property of married women, it is obvious that *this* provision affords hardly the shadow of protection. Quite recently, in one of the manufacturing towns of Rhode Island, a woman whose husband was living in another State, was taken sick. She had for some time previous, supported herself by dress-making. She had opened and furnished a room for the accommodation of her customers, and as a work shop, provided with the fixtures and the materials necessary to the prosecution of that branch of business. When the husband heard that his wife was kept from her place of business by sickness, he came to Rhode Island, took possession of the shop, and sold everything it contained, even his wife's wearing apparel, and then returned composedly to his business, saying to an expostulating friend, that "all his proceedings in the case had been strictly legal." So, in fact, they were, and would have been had the property amounted to tens of thousands; instead of a score or two, of dollars. Had this woman been unmarried, she would have had redress at law for this outrage upon her property; indeed, it could not have been perpetrated. Her husband being her legal master, was acting in accordance with the statute "in such case made and provided."

It will be seen, then, that the enactments for the protection of the *personal* property of married women, amount to just this, "and nothing more," viz.: the personal goods and chattels, rents, dues and profits, jewels, furniture and wearing apparel of which she may be possessed in her own right, really and legally belong to her: and the husband is forbidden to dispose of them, or use them for his own advantage, or for the benefit of his creditors, unless he does so by one or the other of those ways which the law leaves open and ready for his use. Such is the security which the legislature of Rhode Island extends to married women in regard to their rights of personal property.

Although the control of a married woman's *real estate* is divided by law between herself and husband, yet *this* description of her property is comparatively secure. The husband can not, as in the case of *personal* property, sell her houses and lands as his own. The deeds of conveyance would be good for nothing unless jointly signed by husband and wife. And, on the other hand, *she* herself is not allowed to sell or convey any portion of her own estate, without his consent to the transaction, and his signature to the deeds. It is in the enactments concerning the *real estate* of a married woman that we are presented more prominently with the arbitrary character of the rules which govern some portions of modern legislation. On what principle of justice, for example, is a married woman forbidden to dispose of her real estate, or any portion of it, by last will and testament? What valid reason can be given by our wisest legislators for compelling a woman to die intestate, so far as this description of property is concerned? No sound and satisfactory reason, founded in the nature of the case, can possibly be stated in justification of this peremptory prohibition; and furthermore, what consistency is there in the legislation which, while unqualifiedly forbidding her to thus devise, by will, her houses and lands, authorizes her to bequeath, in this very way, any or all of her personal chattels? Thus, while it is unlawful for her to devise a single acre of

land, it is at the same time perfectly legal for her to devise any amount of bank stock, merchandise, or other personal property.

What there is in the nature of these two acts when performed by a married woman, so essentially different as to require the law to make a broad discrimination between the two, positively prohibiting the one and clearly authorizing the other, is very difficult to perceive. Common sense declares at once, that, if woman, whether married or single, is competent to say how her personal property shall be divided after her decease, she is likewise competent to determine what shall be done with her *real estate* after the same event. But in spite of common sense, and in opposition to common justice, Rhode Island law says that no woman in the state, if she be married, shall have any voice in the final disposition of any portion of her real estate, but that it shall be left and administered upon by her husband.

Without enlarging upon the arbitrary character of these enactments, their ridiculous distinctions, their tyrannical spirit, or their degrading practical operation, we insist upon an entire new basis of legislation in regard to women. We demand that our equality with the other sex be first recognized, and then we shall no longer be treated as infants or vassals, nor subjected to laws founded only in caprice or antiquated ideas of woman's capacities and natural rights. What we claim, so far as government and legislation have to do with the matter, is simply equality, politically, civilly, socially. Let legislation show no favors on account of sex, any more than on account of feature or complexion. At present the constitution of Rhode Island utterly ignores woman's *political* rights. Some of our *civil* rights are partially and grudgingly acknowledged, as we have seen by the quotations from the statutes, but acknowledged in a sufficiently explicit manner to establish by their own concessions, the justice of all we now demand. Is it not just and reasonable in us to claim, as married women, the same control over the property of our husbands which the law entitles *them* to exercise over ours? If the marriage relation confers any new rights upon the man, it ought also to confer the same upon the woman. And if the widow is entitled to the right of dower in her husband's estate, why should the widower be excluded from the same right in the estate of his wife? If the husband becomes endowed with certain rights in virtue of his wife's property why should the wife not be endowed with the same rights in virtue of the husband's property? If, for instance, the penniless John Doe marries a woman who possesses in her own right, sundry houses, lands and hereditaments, and the estate is from that time called by, and taxed as, the "estate of John Doe and wife," and he is forthwith made by his wife's property what he was not before—a voter, we submit if it be anything more than even-handed justice, or plain republican equality, when poor Rachel Roe marries some wealthy gentleman, to print in the tax-book, and record in the registry of deeds,—“The estate of Rachel Roe and husband;” and confer upon *her* the same legal rights and privileges which fell to the lot of John Doe as necessary consequences of *his* marriage? Is it not manifest, that what is just and right in the first case is also just and right in the latter? Surely no person of intelligence and candor can justly censure us because we claim that the legal rights and disabilities consequent on marriage, should be equally divided between husband and wife. Is it not clear that, if by marrying it is proper

that a portion of the woman's individuality and freedom be absorbed by the husband, it is as proper that an equal portion of his should be absorbed by the wife?

From the examination of these laws, the most liberal in New England, and which have been from time to time revised, amended, and re-enacted, there is still cause for dissatisfaction. If up to this period man's wisdom has failed to find the true equipoise, does it not point to another and higher truth, viz., that of the necessity of women in the halls of Legislature? It is plainly manifest that man's wisdom is sufficient for the highest good of all—he has failed to comprehend the simple principle of justice—a principle inherent in woman's nature; therefore do we present the following petition for our RIGHT to the elective franchise,—a right sacred to all, and dangerous to tyrants alone.

NATURAL BAROMETERS.—Chickweed is an excellent barometer. When the flower expands fully, we are not to expect rain for several hours; should it continue in that state, no rain will disturb the summer's day. When it half conceals its miniature flower, the day is generally showery; but if it entirely shuts up, or veils the white flower with its green mantle, let the traveller put on his great coat. The different species of *Trefoil* always contract their leaves at the approach of a storm; so certainly does this take place that these plants have acquired the name of the *Husbandman's barometer*. The *Tulip*, and several of the compound yellow flowers, all close before rain. Their is a species of wood sorrel which doubles its leaves before storms. The *Bauhinia*, or mountain ebony, capia and sensitive plants observe the same habit.

Home is emphatically the poor man's paradise. The rich, with their many resources, too often live away from the hearth-stone, in heart, if not in person; but to the virtuous poor, domestic ties are the only legitimate and positive source of happiness short of that holier heaven which is the soul's home.

Do what is just, speak what is true, be what you appear, and appear what you are.

DEXTER C. BLOOMER,
ATTORNEY AND COUNSELLOR AT LAW
AND LAND AGENT.
COUNCIL BLUFFS, IOWA.

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May 1st, 1855.